

THE
SHAKER MANIFESTO.

AN OFFICIAL MONTHLY.

G. A. LOMAS Editor.
Shakers, N. Y.

VOL. VIII.—AUGUST. 1878.—No. VIII.

PROSPECTIVE.

MARTHA J. ANDERSON.

We've left the shells by the seashore
Gathered in childhood's glee,
The blossoms of youth are withered
And scattered over the lea;
And the sands of life are flowing
Steadily one by one
Like the spiral circling hours
That pass from sun to sun.
Only a few dark shadows
Upon our way will fall,
Only a few more sunbeams
To duty's path will call,
Ere the feet shall cease from straying,
The eye will dim and fade,
And the form with life pulsating
In earth be lifeless laid.
O the change is coming o'er us!
Yet we think not of it now,
When the flush of health is on our cheek,
And light plays round our brow,
When footsteps tell of vigor,
And the heart beats free from care,
And hands in present duty
Are strong to do and bear.
Yet anon as years roll o'er us,
And the vital tide runs low,
When the fires that burned with brightness
Emit no fervid glow;
'Tis then in our quiet hours,
In the calm deep realm of thought
New scenes of change and action
Before the mind are brought.
Though memories round us gather,
With shades of life's ideal,

And things we loved and cherished—
That seemed so true and real—
Are gliding like phantoms ever
To silence and decay,
The treasured gain of the spirit
Will never pass away.
How broad are the fields of progress
That open to our view,
With the work of life immortal
That's given us yet to do;
And we feel a noble impulse
Thrilling the mind and heart,
Giving us strength of purpose,
To act the christian's part.
O what is time to the spirit?
Eternity just begun;
And our footsteps here are few compared
To the race we yet shall run;
For mortal man as the flower that fades,
Or grass that quickly dies
Shall from evolving elements
In form superior rise.
Rise to behold the glorious dawn
Of truth's unfading light,
Casting aside the veil that screens
The future from our sight,
Reading with open vision then
What now mysterious seems;
Waking to life's realities,
The substance of our dreams.
Viewing in clear portrayal
The record we have made
Without a mask to cover
Earth deeds of light or shade;

For back of the soul's camera
Imaged in forms complete
The truth is photographing
Scenes that we yet shall meet.

Then let us live so truly
With honest heart and aim,
With purpose pure and lofty,
Above gross deeds of shame,
That no vain reputation
As counterfeit shall pass;
But character refined shall stand
As on a sea of glass.

Then will the future brighten,
And the present glad appear,
Free from the clouds that gather
In sin's dark atmosphere;
Then we shall sing in triumph
The song of the ransomed free,
As the golden gates are opened
To immortality.

Mt. Lebanon, N. Y.

CHILDREN.

ELDER F. W. EVANS.

The class of invited guests, to the feast when the first and second appearing of Christ were united in marriage, received a blessing upon themselves and children. Those children constituted the second class of invited guests. They, generally, made Believers.

The third class, from the highways and hedges—the *debris* of society—were compelled, by poverty and destitution to come into Shaker societies.

This class have, almost universally, gravitated back to the world. A few, of each company of such children, remain as a seed of the future.

In the now opening cycle, a class of adults, similar to the first invited, will be called. They are growing up to the Gospel-ripening, like a field of grain for harvest. She, who sitteth upon the white cloud of witnesses, will thrust in her sickle and reap them from earth.

Hereafter, when children are taken by Believers, they should be sound in body, bright in intellect, religiously educated and of good parentage. Brought up in the way they

should go, when they become men and women, they will not depart therefrom—They will be pillars in the temple of the Lord.

Those, who go out, after having had a Gospel privilege, do not lose their faith, but are ministers of it, to the poor in spirit—Their sounding testimony and witness has gone into all the world.

A Shaker Society is, to such, as Paradise, from whence they are cast out. They have regretful hearts, and, while wandering in the desert of evil—the wilderness of sin—look, with longing eyes, towards their lost heaven.

Oft come their children, with bended knee and humble heart, to those whom their parents forsook, and, at times, persecuted.

“O glorious hope of immortal life!

Its blessed joys I am sharing,
With zeal renewed, in the upward strife,
My spirit for heaven preparing.

The Angels of God hover o'er me,
While running the heavenly race,

And their love, like a shadow of glory,
Rests over this hallowed place”—Where

self is sacrificed to truth and the Spiritual supplants the natural—Children of the Resurrection.

Mt. Lebanon, N. Y.

Let The Churches Be Converted.

WATSON ANDREWS.

Improved theories are at the base of all religious progress. What has been done in the improved machinery of transit, commerce and agriculture, are only comparisons to the new and better modes of thought concerning religion. The preacher who proclaims the doctrines of even five hundred years ago, unmingled with a larger amount of modern, progressive thought, has a good deal of the mummy about him; and is so far as he relies upon the inspirations of the past, unfitted as a living preacher of the present. And there are too many like this. All around us, and for thousands of years past, the race has needed, but has not realized, present salvation from sin. The long-talked of millennium has ever been in the future. War has not ceased, but has improved pros-

pects; outrageous crimes stalk abroad in the land by daylight, in excess of darker ages. The civil governments have done more for the comfort and progress of the race, than all the mouldy theologies of the past.

These dissipated the Inquisition; emancipated serfs and slaves; encouraged literature, arts, science and agriculture; and invariably have had to beat back opposition from the so-called religious elements, which ever have been tenacious of the pet theory that the world stood still! Let the world change its theologies; so that men will not be the slaves of lusts, pride, unholy ambitions, fraud, violence and self-seekers.

The religious theologies of thousands of years have not improved men. Let the churches of today, in the face of the facts, experience the religion of christianity; become manumitted from external and internal, worldly passions, and realize, that the Christ with us today, *if with us*, is as capable for present salvation from our sins of the flesh as ever in the past.

North Union, Ohio.

PRAYER.

DANIEL ORCUTT.

Prayer is the earnest desire of the heart, ascending to God, the Author of life, and the Giver of all blessings. Our first thought, in the morning, should be a prayer of thankfulness to God, for His watchful care over us; and through the day, our spirits should breathe forth holy desires, "on wings of prayer." And when night veils the earth, then, too, let us raise our voices in supplication, and commit all our burdens to One, who hath promised to sustain those who trust in Him.

We can never pray too often, "Leave us not in temptation, but deliver us from evil." "Watch and pray that ye enter not into temptation," was the wise com-

mand of our savior. His whole life, from childhood to the cross, was constant prayer; and shall we not imitate Him, by putting on the whole armor of righteousness, which will alone be our safeguard?

Oft may our bark be tempest-tossed, but we need not fear; He who "doeth all things well," is at the helm, and will guide the faithful, over the sea of danger, to the desired haven.

Have you never watched till you saw the first bright star shine through a dark cloud? prayer and watchfulness, which is the armor for the battle of life, will surely bring in sight the star of hope, dispelling the clouds of sorrow and gloom.

Enfield, Ct.

INDIANS. No. 6.

JAMES S. PRESCOTT.

The Indians admit that they have some bad cases in every tribe; and these bad Indians are made no better by associating with the lawless whites, but rather made worse, and these would be given up to be punished according to law, if tried and found guilty without going to war, if the whites would take the proper course in giving them time and using a suitable degree of moderation.

But why we would ask should a whole tribe be killed,—indiscriminately slaughtered—because of the acts and doings of one bad Indian, or even half a dozen? Where is the justice in this? It is a poor rule that will not work both ways.

We might ask how would the whites like to have the population of a whole township killed, because of the acts and doings of one bad white man, or half a dozen border ruffians?

Who among the free born citizens of the U. S. would be willing to take the place of the Indians and be treated as they are treated by the overpowering whites? Not one! Therefore, "All things whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets."

This is a universal law which meets with a response in every man's mind, saying, "that's right! do as you would be done by that's my religion!" any religion that does not embrace this rule, practically, is not worth having. The Indians *know* that they stand a poor chance to cope with the white men in war, on account of superiority in numbers, arms, ammunition, and in all the improvements and tactics of modern warfare. But, what have the Indians left?

The following is from the spirit communication of TECUMWEGA, continued:

"Four millions of the African race liberated from slavery was indeed one of the noblest acts you have on the annals of history. But to think that the Indian, a poor ignorant native of the soil, an inhabitant of the continent when discovered by Columbus, should remain in ignorance, is too much for a *red* man to bear or endure. Had you, O white man, or your fore-fathers, taken the same course with the Indian that William Penn did, he would stand on a broader and higher platform of society and on a more equal footing with the white man than he does now, and thereby have saved thousands of lives that the Indians have taken in their wild, savage state. I will make to you a short but true statement of William Penn:

"Wm. Penn is now a shining *Herald of Truth* in the Spirit world, and where-

ever he meets an Indian spirit, he is highly honored and esteemed by the same. We call him Father Penn, and look up to him as a great benefactor and spiritual guide to the Indian, and long will his name be remembered within the Indian circles of the Spirit land, even for rolling ages to come.

"If you wish to prosper in your various occupations and pursuits of earth life, if you wish to flourish like the beautiful rose of sunny climes, deal justly with *all* men, whether foreigners or natives, at home or abroad; to all ranks, classes, and dispositions. Carry no longer two faces to the Indian; appearing before his face as his warmest and best friend, and behind his back his bitterest enemy. This will never do under so noble a Constitution as is yours, where there should be brotherly love throughout the length and breadth of this grand Republic."

Who was William Penn, whose name has been handed down in history as one of the world's benefactors? He was an exception among white men—a friend to the Indians. His success among the natives consisted chiefly in two things: *First*, he went among them unarmed and ministered to them the spirit of PEACE, instead of war, if he made treaties with them, he fulfilled them, if he promised them money, he paid them—he kept his word, by which he gained the love and confidence of the Indians. *Secondly*, he made them *feel* that they had rights, and he respected those rights; that they were his equals before the law; that if either party violated the law, or rule of right, they should stand an equal chance at redress for their grievances.

If all men had progressed up to the

moral standard of Wm. Penn, the whites would have advanced much nearer the MILLENNIUM than they are now; or, if the United States' Government had early adopted his wise and humane policy and continued the same up to this time, it would never have had war with the Indians.

North Union Ohio.

RELAXATION vs DISSIPATION.

ELDER G. B. AVERY.

All created beings, from least to greatest, need rest,—relaxation from action in the same direction; human capacity for toil, burden, suffering, is limited; it cannot eternally bear the strain of continuous and unremitted action in one and the same direction. Rest, recuperation, is a law of all being, animate and inanimate. The Indian's bow, always bent, except when propelling the arrow, never springs well. The human limb always cramped, or strained in the same direction and degree of tension, becomes powerless.

Even so the human mind always strained in the same direction, and to the same degree of tension, becomes imbecile, and insane. The spirit, also, is subject to the same laws; it cannot always endure the same degree of exertion, or strain of either sorrow or joy; to have a healthy and happy activity and existence, it must have seasons of relaxation; its extremes of sensitive feelings of either sorrow or joy must be modified; if too fitful, quietude; if too dull, action. The entire forces of creation demand their night,—their season of repose.

But what is rest? A poet hath truly

said: "A want of occupation is not rest; A mind quite vacant is a mind distressed." Rest, is not necessarily a cessation from *all* action; this, the surgeon's patient well understands, when a limb is confined for weeks in the same posture and place; but rest is change of action and condition, releasement from excessive exertion and conditions modified to the needed change.

To the sedentary mechanic, as the shoemaker, tailor, jeweler, engraver, and seamstress, exercise is rest and recuperation, while to the farmer, the pedestrian, cessation from action is rest.

To the merchant, wearied with the constant din of the transit of bales and boxes, the clatter of feet and the prattle of tongues, the quiet retirement of the Sabbath, and its hush of excitements is rest; but, the cloistered men or monk, tethered to the closet, prayer books and kneeling stool, the busy scenes and transactions of the mechanic, farmers, or merchant's life, or the strolls of the pedestrian are rest.

But, relaxation from the rigorous duties and burdens of life in any or every direction, does not, necessarily include dissipation; it does not require that bright human intelligences should stoop down to indulgences and pleasures which degrade their being *to*, or *below* the level of the brute, and load themselves down with burdens of disease, the fruits of pleasure, more painful, in their consequences, than their toils for honest subsistence. Because the mind, as well as the body, wearies of excessive toil and burden, it is not necessary, in order to secure rest, and recuperation, that its possessor should let go all mental restraint, and betake one's self to the theatre, the drinking saloon, the gambling

den, nor to give loose reign to physical passions and appetites for relief.

Because the nerves are weary it is not necessary, nor is it rest, nor-recuperation to them to narcotize them with tobacco, stupify them with opium, nor stimulate them with alcohol nor rubefacients for relief.

The age in which we live is notorious for instability; feebleness seems an inheritance transmitted from parent to child; even the educational institutions seem pandering to this weakness of human condition, and nursing this fickle wight; much of the mental food—our literature, is light, trashy, ministering to shiftlessness. *Low*, cheap novels,—“*dime novels*” load the shelves of news rooms and bar saloons! This is food for mental *dissipation*, not *mental rest*!

But, when the mind is jaded, let it find rest in quietude and the exercise of the muscles, or sweet sleep relieved from worldly cares. When the spirit is borne down by the strifes and turmoils of life, it may find the most appropriate and abundant repose, the most sumptuous rest and refreshing recuperation, in turning its energies upon Divine and heavenly themes, with their sunbeams of angelic smiles, and their panaceas of heavenly love from the portals of the blessed in the land of souls.

Mt. Lebanon, N. Y.

SELF-ABNEGATION.

O. C. HAMPTON.

He who can rise to a state of practical self-abnegation, until it has become second nature with him, has arisen to a very great height in human glory and felicity.

If there is any man who is elevated

above, and delivered from, the thralldom and vexatious slavery to external circumstances, and temporary changes, it is he who has gained the serene height of total self surrender of his own *will*—*affections*—yea even *intellect* and *judgment* into wiser hands than his own. And paradoxical as it may seem, this total self-abnegation, must be an act of our own deliberate choice, arising from our own sincerest judgment of its benefit and utility, or such surrender is simply an impossibility.

No doubt the advocates of individual sovereignty will sneer at this theory, as one which makes a mere machine of a man, and even at that, subject to the whims and caprices of any and all to whom he may have surrendered himself, and who profess (at least in our society,) to have legitimate control of him as being agents for God, in ultimating his highest individual good. Still, all who will take Jesus Christ's method of proving the truth of this doctrine, (*viz*) being a *doer* of the work, will find a most glorious guerdon of contentment and pence as the result of this lesson in self discipline. The philosophical grounds for this safe and salutary self-surrender, are to be found in the solid granite of eternal principles.

1. It is a necessary inference from God's Goodness Love and Wisdom, that any plan or scheme he might employ for man's elevation and progress, should be one which would secure the *greatest amount of blessing* to the *greatest number*.

2. It is an inexorable law of the universe that the *less* are to be blessed of the *better* if blessed at all. These inferences from God's Love and wisdom are practically demonstrated it appears to

me in the present organization of Shaker Societies, and their mode of administering the government of the same. And when the intrinsic elements of this administration become sufficiently diffused, to economize and appropriate all the talent, wisdom and inspiration to be found in all of the members thereof spiritual media—Prophets, Evangelists, Teachers, Preachers, Mechanics, Mud-sills—everything, it seems as if it would leave nothing more to be desired.

But to get down to this hard pan of self-abnegation once more: There are many worthy and excellent motives urging to the swift travel of all and each of us into this sublime and heavenly state.

1. It is the next thing to the impossible to be strictly honest and unselfish without it. I heard our good Elder Hervey L. Eades say many years ago that which I never forgot: "If" said he, "something were required of me to do by another whether agreeable to my feelings or not, I could at least retain my integrity and honesty in complying with the demand; because no wish nor choice in me has been consulted. But if I proposed to do any certain thing of myself, my own integrity and sincerity would be very much more questionable even in my own opinion; for how could I tell how far my own sinister interest might be mingled, like so much strange fire in my offering?" And sure enough, *there* was the rub.

2. We all need an immense amount of modesty, humility and general concession, before we shall be fit society for the angels.

3. No man can exist independently of all organization. He could no more grow and progress independent of the individual self-sacrifice he has to make,

of his private will and pleasure to the good of the organization, than Simeon Stylites, situated upon a pillar 60 feet high and 4 feet in diameter where he spent many years in complete solitude positively honest and sincere though he may have been, but wofully wanting in Wisdom.

4. When we are so far subdued, and brought so completely under the influence of self-abnegation as to no longer feel the agonies of its consuming fires, what is there that can disturb our serenity for a moment? Nothing will be unpleasant any more. Men in all ages here and there one—here and there an order have sown the precious seed and reaped the golden harvests of this divine self-sacrifice. Brahmins, Buddhists, Essenes, Egyptian Hierophants, Jews and Christians have all acknowledged and practiced this sublime self-surrender at times, even to those they esteemed their inferiors.

How serenely Jesus answered Pilate when questioned thus by the Jewish Ruler: "Know you not that I have power to put you to death?" Jesus said, "I know you have that power no more, no less, than God will see fit to allow you to exercise it." There was the invulnerable foundation of confidence—"Thou art still the Eternal God, and underneath are the Everlasting Arms."

Let come what will, sorrow and adversity; or comfort and peace, it is God's plan and he must, he surely will vindicate his cause and in the end justify all his ways to man—so thought Jesus.

His Providence is over all—
This boundless universe—
And e'en the wormwood and the gall,
The blighting and the curse,
Are but His mercies in disguise,
The turnings of His hand,
From which salvation shall arise,
At His Divine Command.

Union Village, O.

Experience of Cassandra Brewster, of Hancock, Mass. aged 86 years.

In answer to many inquiries why my lot was cast among the Shakers, I briefly reply :—

When in the tenth year of my age, my parents became religiously exercised and much awakened to the necessity of finding some way for the salvation of their souls. After close examination among different christian denominations, they became satisfied that the Shakers lived nearest to God and in their lives were the most practical christians of any people they had found. In this belief they united with them, taking with them their family, where they finished their days, having in their lives faithfully and conscientiously maintained their religious faith.

I was reared in the Society a contented and happy child, knowing little of burdens and cares, as they were borne for me. At about sixteen years of age, there was a general religious revival among our people, the operation of which produced in me a great change. Although young, I received the burning light of conviction; and notwithstanding my favorable situation from society relations, notwithstanding the good influence and kind labors of a christian people which gave me protection from sin, yet I found I was human and realized my fallen condition; I felt I had a work to do for myself; no others could do it for me, however much they might be able to aid me. I then and there raised my standard high, and commenced the work in earnest, resolved, that whatever might be the trials I met or the temptations which beset me, I would

firmly stand, live my faith, bid the spirits of darkness depart and make my house a house of order, allowing no place therein for sin or defilement.

This resolution I have faithfully kept. I have ever been ready for a helping word from my leaders, and faithful brethren and sisters. By following their example and accepting their precepts, I have gained that victory over the power of evil, in which I can and do rejoice, with unceasing thanksgiving to God, the giver of all good, for opening a way of salvation for all who will accept the terms, by mortifying the deeds of the body that the soul may live.

In truth I can exclaim, blessed way of God, I do love it! Blessed cross of Christ, it frees my soul from sin and shame, it clothes me with peace, love and purity, I do love it! In loving my dear gospel relations and knowing they love me is the beginning of heaven upon earth and makes me exceedingly happy.

May the knowledge of gospel truth be extended; may the work of love and peace increase until it fills the whole earth, putting an end to all wars, strife and contention, uprooting the three plants our heavenly Father hath never planted, namely:—"The lust of the flesh, the lust of the eyes, and the pride of life." Then can we all rejoice together in the goodness of God.

Chemistry of Bread-making.

DANIEL FRASER.

Scientific men have drawn their conclusions from facts within their knowledge, that alkaline salts break up the coagulating power of the blood, induce a diminished vital cohesion of the textures

formed from it, impair the process of respiration, and lessen the production of nutritive blood. If such is actually the case, then those who use alkaline matter, must find in proportion to the quantity taken, lassitude and debility, an exhaustion of condition, a desire to rest and lounge, and instead of being up and doing for the welfare of others they find enough to do in caring for themselves.

That such is actually the case needs no affirmation; medical men can show cases by the thousand that need their attention, strictly referable to laxity of muscular fibre, and want of strength in the frame-work of the body.

Here we have the facts of ordinary life sustaining all that has been advanced; hence the disuse of alkaline matter in our food in compliance, we promise you (the young more especially,) greater strength of bone, firmness of muscle, a rallying power under fatigue, and a buoyancy of spirits at present unknown.

The chemistry of Saleratus and Soda in human food, and their action on the formation of muscle and bone etc; have already been dealt with. The chemical changes that take place by fermentation and by the heat of the oven in baking may now be noticed.

Good flour, good yeast, thorough kneading, and the proper degree of heat in the oven, are the essentials in making good bread. How to make yeast: Boil with the skins on till well done, enough of potatoes to make a quart when mashed. When done, peel the potatoes and mash them to fineness and mix with them one pint of flour; then stir the whole to an emulsion with the water in which the potatoes were boiled.

Cool the product to eighty degrees,

and add half a pint of the best bakers' yeast and a tablespoonful of brown sugar. Set the mixture aside, and maintain a temperature of eighty degrees till it works well. Of this yeast, take half a pint to seven pounds of flour, mixed with three pints of water at eighty degrees; if the weather is cold the flour may be warmed. *Knead till the dough is flaky*, then set it aside to rise at eighty degrees. When the dough has risen to nearly the full size, divide it into loaves and knead again, and set them aside at eighty degrees till the full size is attained; then put the loaves in the oven heated to not less than four hundred and fifty degrees. Keep the loaves covered with paper till the dough is fully raised; then remove the papers and permit the browning to take place.

The larger the loaves the higher should be the temperature of the oven. Seven pounds of flour will make eight loaves of bread twenty ounces each. When the loaves are taken from the oven, place them in a current of fresh air till they have cooled off to the temperature of the air. Covering bread fresh from the oven is an injury to it.

The yeast as above, will keep a week in winter; and from two to four days in summer. Cool it off slowly before being set away. Bread made from it, in faithful obedience, will be good. The heat of the oven renders starch soluble.

The raising of bread-stuffs, and the cooking of food are the most important branches of human industry. Chemistry enters largely into cooking and more especially in bread-making. Every cook should know something of the nature of chemical action. There are three kinds of fermentation, the first,

develops sweetness, the second, sourness, and the third, something worse. In making bread, fermentation should be arrested before the sour stage begins. Good bread is the exception and not the rule in more than half the families of the world. With a little chemical knowledge, and an eye trained to observe the little changes that occur in the dough and in the oven, good bread may become the rule. To make good bread, is a higher accomplishment than musical proficiency.

Wheat meal with all the bran in it should be used in preference to superfine flour. In mixing the dough of this meal, it should not be as stiff as of fine flour: and when yeast is used, fermentation should be arrested sooner, and the bread baked in a hotter oven.

A great change has taken place in the habits of well-to-do people within the past twenty years in relation to bread. Now, bread and puddings made of unbolted flour are used to a great extent. Oat meal has also come much into use. This change is not confined to the East. In one of the Western States, a Scotch miller had machinery which could turn out one hundred barrels of oatmeal per day. He increased the capacity of his mill to double that amount.

In bolting flour, the bone, muscle, and brain forming elements are abstracted to a serious amount. As proven by chemical analysis, superfine flour has been robbed of nutritive value to the amount of one seventh. In other words, one entire wheat crop every seven years is destroyed to suit tastes and cravings, which have no foundation in physiological righteousness. The digestive functions bear normal re-

lations to the grains just as they are; but when superfinely ground and bolted, over fermented, poorly kneaded, half baked and dosed with saleratus—this long continued, the integrity of said functions finally gives way, breaks up the nervous system, and a host of ailments locate themselves, and are transmitted from parents to children. Hence the nearer we come to using the grains just as they are, the better. All grinding of grain, and cooking, should simply be, to render the whole grain more easily digested and assimilated.

The subject of fermentation has engaged the attention of some of the best minds of Germany, France, and England; and the conclusion is, that leaven is living rottenness; and the least degree of fermentation in dough lessens its nutritive value. And that the whole process of fermentation is wasteful and unclean; microscopic organisms being introduced and propagated in profusion.

To obviate the waste and uncleanness of leaven, various methods of making bread have been introduced. The Aerated bread is now used to some extent; but machinery is required in its manufacture, and of course cannot be made by single families.

There is a form of unleavened bread coming into general use in leading families, called "Gems," wherever introduced they are pre-eminently acceptable.

Dr. Trall of Hygienic fame, introduced another form of unleavened bread; both are excellent, the latter is more strictly in accordance with physiological relationships.

Gems are made as follows: Make a batter of unbolted wheat meal and

water, thick enough to run from the spoon and no more; have the gem pans hot, and just before filling them, stir up the batter well, mixing with it all the air you can. Have the oven hot, and in twenty minutes you may have nice gems.

The origin of this form of bread, was in this wise; Dr. Trall, wishful to have an acceptable form of unleavened bread, found when baked in the ordinary way it was sodden; the happy thought struck the experimenter (Charles Hart, of Boston) that if the bottoms of the baking pans were corrugated the results might be satisfactory, and they were so.

The first point in having good gems is to have the batter of the right consistency. Second, develop the gluten of the meal thoroughly by stirring up the batter. Third, have the pans and oven hot. A thin skin speedily incloses the air in the batter, the expansion of the air with a small portion of steam, swells up the gem. When gems are wanted immediately make the batter with hot water; if mixed the night before, warm water is not needed.

The other form of bread, is made of wheat meal and water well kneaded, and rolled out to about one fourth of an inch thick, and baked on a hot (not too hot) surface. This cake is at once highly nutritive, needs a good degree of mastication, and is actually delicious to a physiologically trained appetite. Appetites can be trained as well as created.

ON THE USE OF COMMON SALT:

From what has been advanced of the action of saline matter, it is not too much to say, that if we used only one tenth of the salt we usually do, it would be better for us. The Spanish race in

the South, have educated their tastes in a certain direction, till Cayenne pepper and garlick are leading articles in their dietary; and in families not so far south, where gross tastes prevail, everything eaten must be saline. The great argument, (or rather no argument) in favor of salt, is, that animals like it; they do, but do they use salt, with every mouthful of grass they eat? If salt was used at long intervals, its operation would be directed towards the bowels and be discharged, and be less hurtful than when taken in small doses several times a day. Those who use but little salt, appreciate the delicate flavor of the various grains, and they will more speedily recover from internal and external injuries.

Mt. Lebanon, N. Y.

THE SHAKER MANIFESTO.

The Best Religion.

That form of religious belief is best, regardless of its denomination, which does most for its adherents, in moulding them into noblest humanity. All persuasions aim to do this; and that is the best which most truly accomplishes this grand desideratum. The poet rhythmically advises graceless bigots to cease fighting about *modes of faith*, and asserts,

"His can't be wrong, whose life is in the right;"

and could we all agree upon what system of life is right, or most righteous, then would the era of great, good feeling be inaugurated—the dawn of the

millennium universally seen and felt. Still, while much diversity of opinions exists and is likely to for years to come, there are ideas of what forms the best character—what makes a human being the best man or woman—upon which we can agree very generally; and a generous leaning towards this agreement, and away from ungenerous prejudice and unbrotherly bigotry, would soon bring heaven to earth, and make us brethren in one universal religion.

We hold a relation, by oneness of profession, with a few millions of Christians. The founder of the system bore a most lovable character and amiable disposition. So beautiful was Jesus in life, that all who know of him—even millions upon millions disowning his leadership—pay willing tributes of respect to his excellent reputation—to the divinity of his humanity.

Now, man was not made for this system of Christianity; but this *was* made for his higher development; and in making a god of Jesus, instead of an exemplar, the greatest mistake ever made by human beings was, and is enacted—from which mistake may be dated departures from the religion of a universal, loving brotherhood and a multiplication of sects, all largely professing the name, while but few, very few make even an approach to the pattern. Yet, the highest religious fervor of the human soul, brings mankind into a oneness of feeling, mutually deciding what is right and what is wrong; and thus men say: It is *best* to be pure as *Christ was pure*; and peaceable, as Jesus was for peace; and just and philanthropic after the Master's pattern; and beautifully unworldly like the example set—these are *best*; not simply because Jesus did so live and

love to do, but because every engagement of these practices makes of us better men and women.

While making the profession of Christianity, and adoration for its founder, could we all so love the faith, and so love Jesus, that we would relinquish every inferior, passionate inclination, (however natural) to be like Jesus, and to be *living* illustrations of his faith, then what noble humanity we should be! what a universal religion of love to men would possess us! No quarrels nor wars—but an eternal peace, a christian calm and rest.

None rich, tyrannical, "overbearing, proud nor high;" none poor, servile, sick, sorrowful nor sinful; but rather obtain a BROTHERHOOD of most virtuous, extensive, and gigantic proportions.

We would, we will lay aside our bigotry, our unchristian prejudices, and admit joyfully, the best religion is that which makes us love and bless one another the most. Leaving the future life out of the question until we enter it, we would aim to be best in all that is self-sacrificing, noble, pure, unretaliatory, golden-rule and unworldly in this life.

If to live like the angels is desirable, then to separate ourselves from all unangelic practices is a necessity. We want the *best* religion; and we are willing to *live* for it at any cost. Thus far, we have believed the Christian system was *best*; and yet it has cost us many inferior practices; but in lieu of these, to put on Christ has been a gain unto an exceeding nobility inasmuch as we have done so.

If there is any better religion than the life of Jesus—the Christ of the gospels—any form that will make us more just, merciful, loving and peaceful than was

Jesus; or more so than the Christianity called Shakerism returns to us when fully and faithfully practiced, we want to know it, for we want the best religion—and to be humanly divine.

SHAKERISM PRE-EMINENT.

A writer asks: "What shall I do to be a Shaker?" While urging her to procure a copy of "PLAIN TALKS," we would here ask and answer: What constitutes a Shaker? What is Shakerism? And wherein lies the necessity for either?

The name "Shaker," was originally given in derision, to a little band of revivalists which was involuntarily shaken by an irresistible and unknown power. The character of those bearing the name is *virgin* in its largest, purest significance. The *profession* of those called Shakers is particularly christian, as it demands, that being a disciple, means *living like Jesus*—the Christ.

The system of Shakerism is peculiarly religious. The necessity for it lies in the fact that there is no other system that gives so much soul satisfaction; none that establishes more resurrection life—a life most superior—while depriving its participants of nothing that exalts, improves and makes superiorly blissful our life on the earth. The system of Shakerism is pre-eminent as a salvator from sin; and a redeemer unto most pristine purity; because it affects those who adopt it as a life-practice, that they come in possession of an unusually discreet knowledge of what constitutes sin; and with a keener vision of, and rare relish for the correlations of heaven and earth; thus establishing on earth an avenue, whereby strength from the heavens is

procured to put away the last remains of sin, and live in heaven on earth.

It is a system that urges the possibility and certainty of *living together* as men and women—brethren and sisters—in whom is so much of Christ, that all unheavenly, sensual, sexual lusts may not only be denied, but spurned with a godly hatred. Thus does Shakerism portend what is possible to be, and what is established on earth. It discloses to every investigator, a religion, based on *the scientific basis of an exchange, by self-denial, of the inferior for the superior*—a loss of unenduring pleasures, for pleasures that will never die, but increase, eternally in the heavens.

Inseparably connected with this spiritual basis, is the successful attempt to establish on earth, communal relations, whereby no physical want needs be felt, but rather, the security of an abundance of everything that constitutes earthly blessings. The spiritual being supreme director, has decreed that *the consideration of self* is "*the accuser of the brethren*" and shall be cast out. With its outgoing, there follows as the most natural of consequences, a large train of devilish incendiaries, with whose presence neither peace, purity nor partition of goods upon an equal, brotherly, heavenly basis is possible.

Prominent among these very worldly and grossly inferior proclivities are partiality; ambition for pre-eminence in position and in power of rule; the selfish love of money, with the brief authority its assumption *appears* to give; jealousy; deceit; inequality of sharing burdens and blessings, etc.; while the new occupant that puts the house of the soul in order, and insures beyond a doubt, permanent peace and eternal happiness,

is the spirit that works, lives and dies—ever ambitious to illustrate the new gospel rule of “*each for all—all for each.*”

Even to the intelligent, but worldly minded, the prosecution of such a scheme, for the attainment of present salvation, and assurance of future redemption, seems utopian, and very improbable of success. But such advantage has already attended the Shakers as far as they have practiced Shakerism, that though acknowledging *themselves* yet imperfect, to a full attainment of complete heaven on earth, sufficient is realized to encourage their prosecution of an apparently *perfect system*, which they believe originated in the heavens, and which by a foretaste, they are assured, a full elaboration of the same in the soul, will result in the completest redemption.

Investigation will prove to the sincere seeker after an exceeding righteousness—perfection—as found in Jesus, that though Shakerism is a working religion, it removes all dross and results in the purest of life.

EDITORIAL NOTES.

GEN. SHERMAN VS. JESUS.

In a recent speech, Gen. Sherman, testified that his profession as a soldier, was in the interest of peace! We protest. A much more honorable personage than Gen. Sherman—Jesus Christ—made even louder and stronger protests than we now do. His testimony made it right for Jews, heathens and brutal barbarians to fight; but not for Christians; “else would my servants fight.”

“IS CHRISTIANITY A FAILURE?”

That which is called christianity by

the popular churches never has been a success in the line of dispensing salvation; and is full as much of a failure today as ever. The introduction of genuine Christianity was “to save people ~~FROM~~ sinning;” the immense failure of salvation to the people, finds its cause in that the people demand to be saved ~~IN~~ their sins,—an utter impossibility, even for God to enact. We ask those who want salvation from sin, to study and copy the life of Jesus, which will prove a veritable “power of God ~~UNTO~~ salvation.”

CHRISTIANITY, TOO EXACTING.

“I pray thee, have me excused from much that christianity demands;” has been the appeal of worldly, pleasure-loving professors of the faith. For these reasons—the exacting demands of Jesus upon all who would be true disciples—Jesus has been substituted for themselves; made to bear their cross; made sufficient for *the life they should live*, but do not; caused to be crucified, in the hope that through this crucifixion they might live and wallow in their sins; made a god of, in the hopes, that, regardless of their sinful lives he would be all powerful to save them from their just punishment.

Fellow men and women: These things ought not to be believed. Stand up and face the consequences; for so surely as effects follow causes, so surely will we have our “reward, according as our works have been.” Christianity is so exacting, many want to be excused from bearing the same, full cross that Jesus did; and in being so excused, they are excused the salvation *from* sin, which alone makes christianity invaluable. But so long as these excuses are indulged

in, just so long will there be a multiplicity of denominations, each proposing equally to shun Shakerism and Christianity, and to obtain all that these promise without any exertion on their part! Christianity is based upon principles as permanent as God; and to escape the just consequence of our doings, by hiding behind the ambush of a meaningless faith, is simply fallacious. Christianity, though a spiritual system, is no less true as a scientific institution; and all science, teaches that as the causes, so will be the effects that follow.

The Dunkards are making innovations on their past history, by sending out missionaries, and sustaining salaried officers.

What is the reason that so little is mentioned by those who praise Jesus, of the modes of life he practiced, but which are too repugnant to human senses to copy?

A writer in the *N. Y. Observer* contributes a poem, entitled "Live, looking to Jesus!" yet no reference is therein made of *living just like him*. From this course the majority pleads: "Please excuse me!" or less politely: "I won't live like Jesus!"

Ingersoll thinks that it is too bad to make so much fuss about *original sin*, while so much copy remains on hand.

The "*All for Christ*" expression, very commonly fails to express full honesty, by omitting "*excepting a good deal of self*."

The Chinese have a maxim, that he who speaks most of himself, is the greatest of liars!

The Mohammedans—the genuine

ones—look upon Jesus with great respect. They say "Jesus was good; Mahomet was greater!"

Gen. B. F. Butler makes the grand and good suggestion, to spend the usual \$40,000,000, annually wasted on the army of the U. S. in promoting settlements in the West. In a few years, he contends, no army would be needed; and instead of wasting these millions of money, the increase of the country's revenues through the industry of those now assisted by them, would be returned many fold. Let us try it.

CORRESPONDENCE.

Characteristic letter from
Bro. J. M. Peebles.

HE CONFESSES NEGLECT:

G. A. Lomas, Dear Bro.

If you were not gifted with a rich abundance of good nature, common sense and charity, I should commence these lines with an apology for my sins of omission. Your excellent letters received about the time of my arrival in London, from South Africa continue unanswered; and the reception of papers and pamphlets you forwarded at that time remain unacknowledged! Can you forgive such delay—such seeming neglect? While self-denial is so divine, I am sure you will not deny yourself the luxury of forgiveness.

HIS STYLE OF REBUKING:

Now that I've got your attention, I propose to stone you. Stand up and take the missiles manfully; remembering that though "no chastisement for the present seemeth to be joyous, but grievous, nevertheless afterwards it yieldeth the peaceable fruits of righteousness to those exercised thereby."

THE CAUSE OF HIS REBUKE:

I see from THE SHAKER MANIFESTO, that in your references to me you have scattered

all sorts of barbarous prefixes and annexes about my name; such as "Rev." "Hon." "Dr." etc. It is true that in my more *verdant* years I was ordained to the ministry by the laying on of sectarian hands—hands as dry and non-magnetic as chips in the scorching summer time. But you will agree with me that it is not the most attractive of sights to see the follies of youth repictured before us! It is equally correct that I was commissioned to fill the Consular position at Trebizonde in Asiatic Turkey during Gen. Grant's administration. But there was nothing very "honorable" in that. American politics are anything but honorable or honest. The appointment may have been beneficial in opening to me the gates of the East, and introducing me to the Mohammedans, Brahmins and Buddhists of the Orient. It is also true that I studied medicine, attended medical lectures, served my time in the dissecting room and received a diploma. But I studied medicine to know how to *avoid taking it*, rather than *how to administer it*!

HIS MEDICAL PREFERENCES :

Really I have more faith in dieting, bathing, catnep tea, sisterly nursing and healing hands controlled by Indian spirits, than all the nasty, pungent medicines ever compounded by apothecaries and pseudo-saddle-bag bearers!

HIS CHOSEN TITLES :

Therefore write me down as plain James M. Peebles—speak of me in social circles as your Brother James—and refer to me when absent as Bro. James, the Pilgrim, on his way to Zion.

HE SOFTENS THE REBUKE :

Of course, I understand that in fastening these handles to my name there is no blame to be attached, because in thus doing, you only copied them as you found them in the newspapers of Cape Town, South Africa, India, Ceylon, and other eastern lands. Still they are superfluous, cumbersome, useless, and belong to "the fashion of this world that passeth away."

HE RESEMBLES A "NONDESCRIPT CREATURE :

I sometimes permit reporters and committees to use these titles because of the good

they hope to accomplish. These are of the world. I am sure that Elder F. W. Evans will grant me some considerable latitudinarianism while locomoting like that nondescript creature seen in John's vision, "standing with one foot upon the sea, and the other on the land."

ELDER FREDERICK'S SCRIPTURE QUOTATIONS :

Exactly what the revelator's symbolical vision signifies, I do not know; but I am sure that Elder Frederick *does*. He, as you know, is "mighty in the scriptures;" and also mightily *out* of them! For, in a controversy, if no "passage" occurs to him just to his liking, he deliberately makes up one with all the gravity of an apostle. And then, if subsequently told that "Paul did not say so," he coolly replies: "Well, he ought to have said so!"

WHAT IS ORTHODOX?

Are you sure, my dear Bro., that Elder Frederick, yourself, and Shaker elders generally are soundly "orthodox?" I am fearful that you believe in neither the infallibility of Pope Leo xiji, nor of King James' version of the Bible! And then, to make yourselves more uncomely in the eyes of the evangelical world, you believe in visions, spiritual manifestations, perpetual revelations, community of property, and a pentecostal church of peace! What are evangelical christians going to do with the Shakers when their day of increase comes? And inasmuch as they will not shoot down their fellow men on battle field, what will the British Government do with you when you establish Shaker societies in England? There are waiting souls there now, ripe, and ready to be harvested. ****

A SORRY CONCLUSION :

And now, that I am once more on my native land, after making two circuits of our planet, I must sorrowfully conclude this letter by saying, that the superior morality of heathen lands is noticed by every unprejudiced traveler! May God and good angels bless you and all—including your valiant Standard—THE MANIFESTO.

Yours in love,

J. M. Peebles.

If it is truth what does it matter who says it?—*Marcus Aurelius*.

For the Children

QUONDAM SAILOR.

WILLIAM G. LIBBEY.

CHAP. VII.

I soon learned that Captain Hall wished to take his schooner into the lagoon, and as we had learned the rise and fall of the tide during the time we had been on the island, we were able to act as pilots in guiding this little vessel into our island harbor.

Going ashore with the captain, and up to our hut where my brother was mending his shirt, (the only one he had,) I introduced him to Captain Hall, who cordially shook hands with him. He was a kind, benevolent man, and we soon learned to love him for his great kindness to us.

A signal was made by my brother at flood tide, being previously agreed upon, and understood by the mate on board, who brought the schooner safely into the lagoon and anchored her in its smooth waters; for it was a beautiful place for a vessel to anchor.

Soon after the schooner arrived, we packed up our little *all* at the hut and went on board, making it our home while she remained at the island. Our duties were light as there were four men before the mate, when we went on board.

The first work after the sails were furled, was to prepare the outfit of the company who were to remain on the island to make cocoa-nut oil. There were three white men, the Frenchman Louie, and two Americans. One of them quite a young man of rather delicate appearance, and I think well educated. The other was an ingenious mechanic; who, we learned, had been taken from the calaboose, by the Consul, on conditions that he would accompany this expedition and fill the place of blacksmith, carpenter, and whatever other skill this cocoa-nut oil-making might require. He was indeed a very skillful man, for with the help of the natives he erected houses in a few days, large enough to accommodate a party of nearly thirty persons.

Their food consisted of fish, cocoa-nuts, birds, shell-fish, or whatever could be picked up on the island.

The vessel they came to the island in had no provisions, yet I do not think they suffered for want of food.

The Parmeto natives were quite as well supplied with food here, as on their native islands, for as I have before stated they were very much like Fanning's.

We found our food in the schooner very poor; not so good as we had been able to provide for ourselves on our island. It seems that there were two pipes of bread put on board at Tahiti; one for the officers and crew of the vessel, the other for the natives, who ate day and night on theirs, until it was all gone; and then slyly broke into the pipe provided for the ship's crew, and before they were discovered had consumed nearly the whole. They were in truth wild natives, with whom it is either a feast, or a famine.

The porpoises caught as the vessel came in,—and which were mentioned in a previous chapter,—the natives baked in the ground and had a very cheerful time eating them. Having eaten an abundance of cocoa-nuts, I tasted of this meat, but did not relish it, for the fiber was coarse and dry.

After the apparatus for oil-making had been put ashore, we commenced filling the schooner with cocoa-nuts, which were collected by the natives and taken to the shore of the lagoon, where they were tied together by starting a strip of the fibrous husk, leaving one end fast to the nut. In this way the natives made long rafts of them which were towed with the boat along-side, and were then hoisted up and dropped into the hold of the schooner.

Our vessel was ninety tons burden, and we were a little more than a week filling the hold with nuts. She remained in the lagoon about three weeks, once narrowly escaping being wrecked in a gale, which dragged her anchors; yet escaped through the good management of the Captain and crew, who carried out a kedge anchor in the long boat, and warped the vessel off the coral, thus saving her.

Among the great variety of sea-birds on

this island, there was one land bird, a very beautiful paroquet, with green glossy plumage, and a very bright scarlet spot on its wing.

This little bird appeared to advantage when flying about in the tops of the low growing trees; in the bright sunshine, the deep green of the palm seemed to blend with the plumage of the little bird, while the contrast of the red wings as he hopped nimbly about, made a small panorama for us "Crusoes" to view.

My brother had tried to catch one of these little birds alive, but was unsuccessful; but when the natives came, they caught one and brought it to the vessel to the captain and his wife, who were pleased with it, for they had a little daughter who was quite fond of birds. The little girl was just learning to talk, and would repeat after her mother in her native tongue; Manou, Te, Ai. This became a by word on the passage to Tahiti, and when transposed was something like, "O what a pretty bird!" She was an interesting child and the captain seemed to be very fond of her.

The captain appeared to me like a person who had met with trouble in his relations with society, and had left the States and gone to the islands for refuge. He had united his fortune with that of a native woman, who was a perfect Zantippe, and with whom this refined, well educated man could have no real sympathy, nor social enjoyment.

After remaining at anchor in the lagoon about three weeks, the word was passed to fit the schooner ready for sea; a great supply of green cocoa-nuts were brought on board by our kind natives, which was a luxury, as sea provisions were scarce.

At last our anchor was weighed, and we ran safely out through the narrow passage, into the great Pacific ocean. Soon after leaving the island a gust of wind took my hat overboard that had cost me so much time and labor to make, it seemed like a serious loss to me, as it was all I had one side of the Scotch cap, which was well enough in dry weather; but when it rained as it frequently did on our passage, and my cap would become so filled with water as to run down my face, I would take it off and

wring it out, repeating the operation as it became necessary; but suffering all the while with a severe toothache, it was anything but pleasant. In fact I never was so "hard up" before nor since, as on this passage, for the only means by which I could relieve the terrible pain, was by heating a sail needle red hot, and have my brother thrust it into the cavity; thus searing the nerve, and giving temporary relief.

If that was not the "Cure Heroic," what could have been?

Again we had no change of clothing, and during our watch off deck were frequently drenched, and when we went below there being no beds, we would wring out our scanty clothing and lie down in a bunk, with no covering but a cotton cloth, loaned us by two of the natives who formed part of our crew.

The great kindness of these two men, whose names were Charlie and Jack, impressed me deeply; none of our own country, or color, were so attentive to our necessities as these so-called half civilized men, who acted the Christian's part. When we went on deck to relieve the watch, if it was cool they would take off their jackets, and urge us to put them on.

The last mentioned individual was very small, and wrinkled in the face, which may have been caused partly by his laughing so much; he was indeed a very pleasant, cheerful little man, and yet we loved them both, for their kindness to all on board the little schooner Emerald.

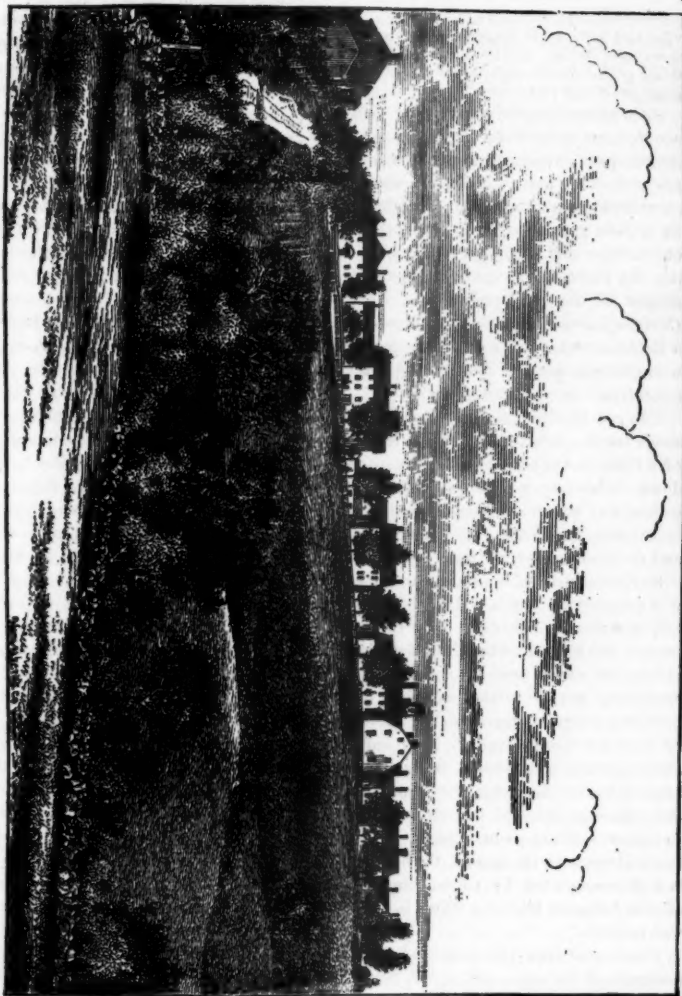
One especial act of kindness we Crusoes in disguise received, was the making of a coarse cotton shirt for each of us, by the wives of the captain, and second mate. This was done by direction of Captain Hall, who was, as previously said, very kind, benevolent and just in his dealings with all: of this we had abundant proof, and will relate this one instance.

After we left Fanning's island, he had all the provision on board equally divided, every person sharing alike; yet with all the captain's fairness, we were very short of food before we reached the Society Islands.

(TO BE CONTINUED.)

Righteousness is not in words or solemn faces.

SHAKER VILLAGE, CANTERBURY, MERR. CO., N. H.



TYPES OF CHRIST.

ELDER H. L. EADES.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."—I Cor. i. 27.

Notwithstanding the great veneration that people seem to have for truth, it is still a difficult pill to swallow when it interferes with any idol of the human heart, or crosses any cherished or loved opinion. Still the cry is: *let us have TRUTH.* Our object is, to endeavour to show that all the types and symbols of the *Old Testament scriptures, have their fulfilment in the Bridegroom and Bride—in Christ's first and second appearing*—not such a Bride as some have made from Rev. xxi: 2, who give this name to the Church; but a real counterpart for the Bridegroom.

The apostle does not say that he saw the Bride coming down from heaven, in the form of a Church, but the "New Jerusalem coming down adorned as a Bride." But the Bridegroom was a man: the Bride must be a woman—even "a woman clothed with the sun, and the moon under her feet." (Rev. xii: 1.)

Having mentioned the second appearing, we will quote the promise (Heb. ix: 28.) "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation," we will further add that, in order to have a second appearance, it is not necessary that the same identical flesh and bones should return, neither that it should be the same gender. In fact it were more apropos that the gender should be different, in order to have co-ordinate counterparts. The first, the bridegroom; the second, the bride. This is well exemplified by Christ himself, who said of John the Baptist: "This is Elias that was to come."

The second appearing consists in the re-appearance of the same gift, spirit, power and substance, for the same purposes; to execute and carry out the same work. John was the second coming of Elijah, because he came in the same gift and power of that prophet. And the reappearance in and manifestation by Ann Lee of the same spirit, testimony, life,

power, and wisdom which was exhibited by Christ as much constitutes His second appearing as that which constituted John the second appearance of Elias.

This is plain. And we here boldly testify that in all the fruits shown forth by Jesus in His anointed capacity did he reappear, in the anointed Ann. Such, then, manifestly, was His second coming. Thus are the two foundation pillars established, to whom the Scripture types refer, which we will now proceed to set before you, and compare with the substance they were designed to represent.

It is said in Rev. x: 7, "That in the days of the voice of the seventh angel, when he should begin to sound, the mystery of God should be finished." To finish a mystery is to explain it, which is a part of the work now before us. We need not seek, nor have we any need to know, the precise time of the formation of our planet, nor the origin of primal man; these are hidden from the world, and we have no revelation disclosing the secret. God hath revealed by Moses, recorded in Gen. i, that in the beginning he did thus and so, but when that beginning was, no man knoweth. But it is proper that man should know, when the "old heavens and earth were created that were to pass away," and when "all things were to become new and all things of God." This can be ascertained by noticing the *generations* of the heavens and earth, treated of in the second chapter, which has special reference to man, and is given for our instruction. Here we may easily arrive at the precise time of the first called or created man from the primal structure, or dust of animal promiscuity.

It is generally admitted that the first chapter, treats mostly of the creation of the universe, in six periods of time called days, and if it is observed that the second chapter treats of the generations of the earth with respect to man, we then hold the key to unlock the mystery, and have no difficulty with the commands given to man in the first chapter, and that given to the first called man in the second chapter, of Edenic order, with whom we very readily perceive was God's first covenant, called the "old covenant," which was the type of the new in that man was raised from a lower to a higher condition.

This was the beginning of God's special dealings with his creature man. "He breathed into him the breath of (spiritual) life (the inspiration of lives,) and he became a living soul." Here, it is evident, is the commencement of the types of Christ. The first called man was the first type, and corresponds completely with the second called man, Christ who is his antitype. The first "a living soul;" the second, "a quickening Spirit." The first "to multiply and replenish the earth;" the second to multiply and replenish the heavens. The first called man was the head of the orderly, natural, Adamic church: the second called man was the head of the Spiritual church.

Cain was the first apostate from the Adamic church, and was the type of Judas, the first apostate from the Spiritual Christian Church. The first church arose from the lower order of the world to that of orderly generation. The second, or spiritual, arose from orderly generation to that of regeneration. The first, forsook the old, disorderly animal world. The second forsook the orderly, natural world, for the spiritual. The twain were to become one flesh in the natural order. The twain to become one spirit in the spiritual order.

Having risen above, and forsaken the natural, "father, mother, brother, sister, houses, lands, and all the contingencies thereunto belonging. Thus the types agree with their antitypes, and show clearly, the distinction between the two orders. From our basis, will be perceived that the first man, Adam, who was taken from the pre-adamic body to institute a new order of things, was the beginning of the "old heavens and earth that were to pass away." Having no reference whatever to this planet being,

"into heaps of ashes turned,
When Heaven itself the wandering chariot burned," but to the earthly order then created, at which time all those who came into this order, and embraced this gospel, were "Sons and daughters of God."

As Adam was raised up from among the brethren of the pre-adamic body to establish the old heavens and earth, so Jesus was "raised up from among the brethren," of the Mosaic body to establish "the new heavens

and earth." And all who embrace this order are the sons and daughters of God, and sing and shout for joy at the establishment of this new order.

Thus far we see the types and antitypes are perfect, and as the first called man was a perfect type of the second called man, so Eve, the first called woman, was a perfect type of the second called woman. As the first Eve was taken out of the sleeping body of Adam—from among the disorderly flesh there, to be with the man Adam one flesh—so the second Eve was taken out of the sleeping body of the world from among the orderly flesh there, to be with Christ one spirit. Thus do the types and antitypes agree.

A letter from our pen is not the antitype of the pen, while a printed letter is the antitype of the metal face; their faces must correspond. So it is with all types and their antitypes; their faces must agree. Then, if one is understood, the other will be also. While the first Adam and Eve of the natural order were types of the second Adam and Eve of the spiritual order, they could not have been types of a pre-existent Christ nor Christ spirit, as this would make the type come after the antitype, which is impossible.

Let us repeat, that the first man, Adam, was made out of the ground on which pre-adam or Adamkind stood, and was thence called a "living soul." The second was made out of the ground on which the Mosaic body stood, and was called a "quickeningspirit." And the first Eve was taken from the flesh of the sleeping Adamic body for a help-meet for the first Adam, and was called the "Mother of all (the) living;" that is, all living the higher, natural life. The second Eve—Ann Lee—was taken from the flesh of the sleeping anti-christian body, for a helper for the second Adam, Christ Jesus; and she is called the Mother of all living the higher, spiritual. Thus we see what becomes of the "wisdom of this world," who have three male deities, with neither type nor antitype!

Such metaphorical expressions as we have noticed are very common. How often do spiritual leaders inquire what ground we stand on? How often cite to the "hole of the pit whence we were digged, and the rock whence we were hewn." The simple truth is: God

made man out of the ground *then*, as he "digs them out of the pit and hews them out of the rock, *now*." "Whoso is wise shall understand these things, and whoso is prudent shall know them," although they may confound the wisdom of the wise!

But it is said: "The Bridegroom hath the Bride," long before Ann Lee had existence; and we are asked: How could she fulfill the conditions, who yet had no existence? In answer we would say, he had her prospectively. Such expressions are frequently in holy writ: "This day I have begotten thee;" "Before Abraham was I am;" but which simply means I am before what Abraham was.

Joshua said the Lord had delivered the enemy into his hand, before he commenced the battle. Just so the Bridegroom, Jesus, had the Bride Ann, prospectively, but was as sure of her as Joshua was that he would conquer the enemy. This is true, although it be to the "Jews a stumbling block," and to the Greeks "foolishness." It may be observed that Ann Lee, of Manchester, England, was the first woman that was baptised and quickened into the spiritual life of Christ, to rise out of nature's loss and order, to live above these, and proclaim the higher life to the world. Hence she has the honor of being the Bride, the Lamb's wife." Being ignorant of this fact, some have supposed that the Bride which the Bridegroom had was a spirit from some foreign world which he had in him; but it is time that the mystery of such a moon-struck chimera was disposed of; to admit which, would spoil the agreement of all the types and their antitypes.

When the indisputable truth becomes known, that Christ, in any age of the world, was no mysterious being, but simply a God-anointed, or which is the same thing, a *God-appointed, commissioned agent* for a special purpose, all this chimerical, mysterious chaff will be blown away, no more to disturb a dreaming world.

Abraham and Sarah were types of Jesus and Ann; not only in their obedience to the Adamic Gospel, but they were of one stock or race—begotten and born alike, equal as to mode of existence, as man and woman may be heads of a Family. "Abraham hearkened to the voice of Sarah," But what did

this hearkening typify? It was, that in the new covenant the man should hearken to the woman, even so it is. In the second appearing, where a "woman compassed the man," all hearkened to the Bride, Ann. While under the *old* covenant, the law is, "Thy desire shall be to thy husband, and he shall rule over thee."

Millions find this true to their sorrow, and see no way of relief; but there is a way. To all who wish deliverance from such bondage we would say: Leave the rudimental—come up stairs into the new covenant.

Some orthodoxans tell us, in justification of the saved-by-faith doctrine, that Abraham's faith was "counted to him for righteousness." So it was, because *it was accompanied by good works*. "Faith without works is dead;" and who can be saved by a dead faith? They tell us also, that the offering up of the ram was symbolical of the sacrifice of the "Lamb slain from the foundation of the world." Now the theological student is considerably advanced when he can tell the difference between a typical ram and a typical lamb. Then there is some hope of him.

If they had told us that the ram offered up was a symbol,—that the ram that had ruled the world from Adam to Christ had to be slain and burned up—they would nearer have approached the truth. But Sarah called Abraham her Lord, or head. *So Ann called Jesus*. Not only so, they were types in sacrificing that which was most dear to them, typifying, that in the gospel of Christ, that which was most dear to the natural man and woman must be sacrificed.

But you will say: Isaac was not sacrificed; but the ram was taken in his stead. This is true, and agrees perfectly with the antitype. Isaac was saved, and Abraham was promised an hundred fold in the seed of Isaac. So it is now. All the Abrahams and Sarahs that come into the gospel of Christ must offer up their little Isaacs, who will thus be saved: and they shall receive an "hundred fold of Isaacs and other gospel relations, and in the world to come eternal life." Such is the promise of Christ—the type and antitype complete. But the ram was put on the sacrificial altar, and was consumed with fire.

This typified that the animal passions must be sacrificed, and utterly consumed by the fire of Christ's gospel. Could types and antitypes be more complete?

The rite of *circumcision*, typified that in Christ the works of the flesh must be cut off. The mystery makers contend, that they were types of Christ, because "Isaac was begotten by promise." Isaac was not begotten by promise: He was begotten by Abraham—"Abraham begat Isaac." There is no mystery about it. He and Sarah propagated children according to the law of generation. Jesus and Ann propagated children according to the law of *re-generation*. The first natural; the second spiritual. Thus were Abraham and Sarah the types of Christ in Jesus and Ann in being, in call and work, whose offspring are the seed of the "Free Woman;" who are "the weak things of the world, whom God hath chosen to confound the things which are mighty."

Moses and Zipporah were plain and perfect types of Christ in his first and second appearing. We will repeat what Moses said to the fathers: "A prophet shall the Lord raise up unto you, *of your brethren like unto me*. Him shall ye hear in all things whatsoever he saith. (Acts iii: 22.) Some, in order to keep this mystery from being explained, have left out or omitted the words "*of your brethren*" in their writings, and also, where it is said the "sanctifier and sanctified are all *of One*," the preposition *of* has been omitted, lest we should get a peep into the fact that they were of one stock or race, and so save one prop to the miraculous story—well knowing, that if they were of one stock, this would be wiped out. We have no apology to offer for such omissions.

The preposition clearly shows they were of one race—the human. But Moses not only truthfully declared from whence Christ should arise; but he was an eminent type of Christ, in that he was called to deliver his people from Egyptian bondage. Some say Moses was not a perfect type of Christ—an imperfect type is no type at all. But Moses was a perfect type of Christ. He was begotten by a man, and born of a woman: *so was Jesus*. He was raised up from among the brethren; *so was Jesus*. He was called to deliver his

people from Egyptian bondage; Jesus was called to deliver them from the bondage of sin. Also Zipporah was a type of Ann: She was raised up from among the Sisters; so was Ann. She forsook her own people and followed Moses; suffering the toils of the wilderness, while journeying to the promised land, and became a Mother in Israel. So Ann Lee forsook her own people and followed Christ through the sufferings and toils of the wilderness of this world for the Kingdom of Heaven's sake, and thus conjoined to him became the Mother of spiritual Israel.

Of animals and things, we may go through the good book and find agreement in types and symbols throughout. The "two cherubim, covering the mercy seat with their wings, and their faces one toward another," were excellent types of Christ and Ann. They were wrought gold of beaten work; not only so, but were out of *one piece*. So plainly does every type represent the pure, simple truth, that the two foundation pillars, male and female, in whom they have their fulfillment, were alike and equal in all respects—no more mystery about the one than the other. The two cherubim were types, in that their "faces looked toward each other, and the word of peace was between them both"—were not only pure gold, but were "taken and made of *one piece*." Alike in purity, made alike, were alike, all around, all over, inside and outside, and so were the antitypes, Jesus and Ann, the same life, the same word, the same work, the same everything in the second as in the first appearing. And on we may go, and find every joint to fit without the sound of the hammer.

The two silver trumpets, the two tables of the Covenant, the two olive trees, the two olive branches, the King and Queen, the son and daughter, etc., all have their accomplishment in Jesus Christ and Ann Lee, the Bridegroom and Bride of the new creation of God.

We look in vain among the lower-floor Churches and our theological seminaries to find agreement of the types with their antitypes. With all their learning and worldly wisdom, they only pile mystery on mystery: and the further we follow them the more dense the fog grows, until we reach a cloud of impenetrable darkness.

"But God hath chosen the foolish things of the world to confound the wise, and the weak things to confound the mighty." Thus, under the seventh-sounding angel, this mystery of God is finished. It would seem that enough has now been said to satisfy the most carping critic of the falsity of the miraculous statement, and of the far-fetched, foreign Christ theory. It is a rule in mathematics that when there are unknown quantities to be found, they must be ascertained from quantities which are known. The same is true in logic—truths may be ascertained by reasoning *a posteriori*, as well as the contrary. Types and antitypes come directly under this rule; so if we know what the antitype is, from this we may learn what the type is, and *vice versa*. Thus when we see a printed letter we know what the face of the type was; or, when we see a type's face we know what the letter will be. The question recurs, Have we known data? *Ans.*—We have. Of types we have shown, in person and work.

Of the antitypes we have Ann Lee, to whom the female types pointed, and in whom they have their fulfillment. She is the known quantity, whom Anti-Christ cannot mystify. We know she came into being by the same law of all her typical females. The two must agree. So, in like manner, of types we know the law by which they came into being, and from this, the law which brought the antitype Christ, into being. There is no possibility of dodging this conclusion. And as Elijah was a type of Christ, and left his mantle behind for Elisha, so it was with his antitype Christ, and so it continues to this day. "All power to save was committed to the Son, who committed the same to his successors."

Jesus testified: "All that the Father gave me have I given them." And the call now is, to the whole world, of every nation, tongue, and kindred, to come, accept Christ's terms and be saved. To be saved, does not mean to be saved in sin, but *from* sin; and all its deathly and damning effects, which can only be done by forsaking the world, finding God's order of finite agencies, and there confessing, forsaking, and repenting of all sin, and becoming "crucified to the world and the world crucified to you;" and henceforward, living the life of the Redeemer.

We purpose further to institute a comparison between the modes of the first and second appearing of Christ, showing the similarity as well as their equality in person and commission. But by way of leader, will remark that, from what has been previously said, it must be perceived that every succeeding order of God among men, from the first record to the present time, the instruments have arisen out of a previous body by a higher unfolding and increased inspiration of the spirit of God, and hence every such order has superseded the previous one.

Witness, as shown, the creation or call of Adam or Eve from the primal, animal adamic body—the rite of marriage first instituted—orderly generation enjoined on pain of the displeasure of the Creator. See this order building and establishing the first old heavens and earth that were to pass away, and shadowing forth the new. See what gospel was preached and lived, by those who constituted the Adamic church—Seth, Noah, and others—until Abraham, with whom God renewed his Covenant, shadowing forth the increasing steps in the new and everlasting Covenant.

Circumcision was instituted under the Old Covenant, which is a type of what should take place in the new—that of cutting off all the fleshly works of generation and becoming "eunuchs for the kingdom of heaven's sake." Advances were made in the old heaven gospel which shadowed forth the gospel travel in the new, and was practiced and lived until Moses, when God's covenant was again renewed, with additional sacrifices and self-denial, and which, being kept, brought renewed blessings. These were enjoined and kept by some, with little modification, until Christ; with whom the new Covenant was made. The substance now appeared, and the work of forming the new heavens and earth was begun.

The Creation of the world—the *new* world, which the apostle says, truly, was made by Him, which we now enjoy with increasing light and power in his second appearing in Ann Lee. Thus we see what God's uniform law and order are: First, the Adamic arose out of the dust of the pre-adamic body; the Abrahamic out of the Adamic; the Mosaic out of the Abrahamic, and the Christian out

of the Mosaic, and the second appearing in Ann out of the so-called Christian, which was fast asleep when she was taken out of that body; and it is snoring yet.

We will now call attention to the history and biography of Jesus, the Christ, and examine the manner of his call, to which we beg especial attention. It so happens that we have no reliable history concerning him until he was about thirty years old; precisely what kind of life he lived previously to that time is unknown to history and mankind; nor is it necessary that we should know it; but John the Baptist doubtless knew all about it, by his confession; as well as Jane Wardley knew about Ann's. In turning to the New Testament we find the gospels beginning with the call of God to one John, the son of Zecharias, who was to be the forerunner, to prepare the way for the "man, Christ Jesus," the son of Joseph. John did not come with a new gospel, but in the power and spirit of Elias, and "was that Elias," to turn the hearts of the children to the fathers, to revive the spirit of Moses' gospel or law, from which many had backslidden—to administer the gift of repentance and forgiveness of sins, to all such as would honestly confess and forsake them, and return to the law. The account reads thus:

"The word of God came to John, the son of Zecharias, in the wilderness;" hence, it is truly said, "A man sent of God," just as Christ was—God sent John for one purpose and Christ for another, both being God-commissioned Agents—One to revive an old institution, the other to create a new one—one to baptize with water, the other with fire. It is further recorded: "Multitudes came confessing their sins (violations of the law,) and were baptized into the spirit of repentance." And here is where we get the first reliable account of Jesus, who was among the brethren there, and who came for the same purpose that the rest did—to acknowledge the gift of God in John, confess and repent, as it was impossible that he should supersede John without acknowledging and accepting the gift of God in him, who was as yet before him.

From St. John's account it would seem that the Baptist did not know Jesus to be the chosen one that was to supersede him, even

from his confession, as he said, "I knew him not" (John i: 31.) But he was pointed out by the descent of the Holy Spirit. Then says John: "I saw and bear record that this is the Son of God." It would be warping the record, as the Gnostics have done, to say the descending Spirit was the Christ, for John testified he knew the coming Christ stood among them, before he was pointed out to him by the Holy Spirit.

Jesus could no more have superseded John, without submission to the order of God in him, than Ann Lee could have superseded that of James and Jane Wardley, without confessing, acknowledging, and complying with that order. Thus we may see the first steps that Jesus took towards the priesthood or Christship, was his childlike humility in bending before the gift of God in John, setting us an example in the very beginning of his work. We have no more right to dispute Jesus' confession to John than we have to dispute his being baptized by him unto repentance, of which his soul-melting prayer on the banks of Jordan gives ample proof. It is all plain; there is no mystery about it.

Do any of us think we can get to heaven with less humility than Christ did? If we do we are woefully mistaken. He is our exemplar, and as he worked out his salvation so must we; and we shall be called to take no mortifying step, that our Father and Mother have not taken before us, but these we must take or never be saved. God will not provide one way for their salvation and another way for ours; hence they say follow us. To follow one is to follow the other, for they are one—their example and teaching the same; both after their anointing, lived free from sin.

The reason Jesus was "anointed above his fellows" (mind he had fellows,) was because he was the best of his class—"loved righteousness and hated iniquity" more than any of them. It is written of him thus: "After his temptation, he returned in the power of the Spirit to Galilee, and thence to Nazareth, where he was brought up; and, as his custom was, he went into the synagogue, and stood up to read. And there was delivered unto him the book of Esaias, and when he had opened it he found the place where it was written:

"The spirit of the Lord is upon me to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bound, to preach the acceptable year of the Lord."

He then closed the Book, gave it to the minister and sat down." All eyes were fastened on him. An electric flash from a cloudless sky at noonday would not have shocked them more than the next words he uttered from his seat: "*This day is this Scripture fulfilled in your ears.*"

Thus was announced to an astonished world for the first time that the Christ they had so long expected was then sitting in their midst! At first they were pleased with the gracious words that proceeded out of his mouth, but after a few home thrusts, and the affirmation that he was the man to whom the prophetic word applied, they became enraged, and wanted to kill him. A young man whom they had known, to presume so much! He was now *Jesus, the Christ*, the commissioned of God, according to his own declaration. There was no *miraculous dove* talking or speaking through him, as the Gnostics have reported. He was now at home among his brothers and sisters and young acquaintances, and well he knew they would suppose he had faults as well as they; so he took the start of them, by saying: "You will say unto me this proverb," "Physician, heal thyself." But there was one thing that, perhaps, his relatives did not know, and that was, the physician had healed himself in the order of God under John. Thus, in short, we see the mode of his first appearing; the second must be like unto it.

Thus it was with Ann Lee, who went through the same ordeal, setting the same example for womankind, that Jesus did for men, since which time the Church has rested on these two pillars, no more to be overthrown. Thus, the "mystery of God, in the blazing sunlight of this day, is finished." Amen; it is finished. These truths may set hardly with some who have considered Jesus to be superhuman; but such must remember that He was one of the brethren, and not at all ashamed to call them so.

But we are told that, although "tempted in all points as we are, He was without sin;

and that He always did the things that pleased His Father." The same may be said of Ann, who manifested the mother in Deity. She was without sin, and always did the things that pleased her Mother and Lord *after she was commissioned*. So it was with Christ; for Jesus became the Christ by virtue of his appointment. He was not Christ before that time, but simply, as the apostle John said: "Jesus of Nazareth, son of Joseph."

But the anointed man was tempted in all points as we are, for saith the apostle, "We have not an high priest who is not touched with our infirmities." Now, it is a fact worthy of note, that all temptations must come through some department of our nature. It is impossible for any one to be tempted by an external presentment, unless he has something within him which desires it. The serpent that tempted Eve only showed something which she desired; and Adam could not have been overcome, only from the fact that he had as strong a desire for the fruit as Eve had; and his throwing the blame on her was simply cowardly, contemptible, low and mean.

Now, if we know how we are tempted and what tempts us most, we know how Christ was tempted and what tempted him most; but that he successfully resisted ALL temptations after he became the Christ none will dispute. This and this alone, is the apostle's declaration, and is true. This adds an hundred-fold more luster to his brow than to admit the Gnostic doctrine, that a Christ came from some unknown world, entered into him and rendered him impeccable; or that God sent an additional spirit, giving him a double entity, the latter to rule the former.

Little is known of Jesus' history previous to his baptism by John; but if we examine the word of the apostle closely, we find that they thought him not impeccable previous thereto, "In that he died, he died unto sin once;" as we also must die. We cannot die to a thing to which we have never been alive. "*He was as we are in this world.*" Do we not know how we are? "He learned obedience by the things he suffered," as we must. Also Peter iv: 1, 2: "For as much as Christ suffered for us in the flesh (not in our stead,)

arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin [as Christ did,] that he no longer should live the rest of his time [as he had done a part of his time,] to the lusts of men, but to the will of God."

What sublime pathos in the soul-melting, out-pouring of the spirit through the prophet Isaiah, in which it is shown that Christ did the work for himself. "Who is this that cometh from Edom, with dyed garments from Bozrah? He that is glorious in his apparel, traveling in the greatness of his strength?" "Wherefore art thou *red* in thine apparel, and thy garments like him that treadeth in the wine-fat? (His answer is enough to draw tears from a stone.) I have trodden the wine press alone, and of the people there was none with me: And I looked and there was none to help, therefore my own arm brought salvation unto me. Isa. lxiii; 1, 2, 3, 5.

It would seem that enough had been said showing the similarity between the first and second appearing; but people are hard to believe if one stone be left unturned. It could not be said to be a *second* appearance if there was any essential contrast, either in the mode, effect, operation, or ultimate. We have shown that it was unnecessary for the same flesh and bones to reappear, to constitute a second appearance—but that Christ was manifested, and reappeared in Ann's testimony, her searching power, her self-denial, tribulation, etc.; in fact, all the evidences reappeared in her that appeared in Jesus.

He did not come with the nature of angels, but the seed of Abraham. She appeared likewise, not with the nature of angels, but with our nature; hence Jesus and Ann are alike in their natures. As there was a forerunner in the first appearing to prepare the way for Jesus, so there was in the second appearing to prepare the way for Ann.

Previous to the second appearance, anti-christ began to be weakened by that memorable division called the "Reformation;" by which a way was opened for man to contend for his long lost liberty. About this time, many religious revivals broke out in various parts of Europe, particularly in France and Germany. The remarkable revival which happened about the year 1689, in the prov-

ince of Dauphiny and Vivarais, in France, excited great attention. The subjects thereof testified that the end of things drew nigh; they preached repentance, stating that the kingdom of God was at hand; that the marriage of the Lamb would soon take place.

These witnesses increased until about the year 1706, when a few of them went over to England, where many were united to them, and both their numbers and powers of ministration, like the sea, ebbed and flowed for forty years, when a small number of the most faithful were led by the spirit to unite themselves into a small society near Manchester, under the ministry of James and Jane Wardley. These were the John Baptists of the second appearing of Christ, to whom the people came and were baptized into the spirit of repentance, confessing their sins; and Ann Lee was among the rest, who came for the same purpose the rest did; and as Jesus confessed to the forerunner in his day, so likewise Ann Lee confessed to the forerunner of the Second Advent, and came up through that order, as Jesus did through that of John. So that the forerunners declared her to be, first, a woman "coming after them, but was preferred before them, for she was before them."

Thus it is seen that the second was the re-appearing of the first; hence, as promised, Christ has appeared "the second time without sin unto salvation" to all who will accept, believe and obey. The little handful continued to increase in light and power until the year 1770, when by a special manifestation of Divine light the present testimony of salvation and eternal life was fully revealed to Ann Lee, and by her made known to the society, and thus she rose above them and became the anointed and acknowledged leader of this faithful band. From this time forth Ann knew herself to be the bride, the Lamb's wife, being baptized with the same spirit, and by perfect obedience to the light, received from God, she became conjoined to the bridegroom, and co-worker with him in the regeneration and redemption of the race. He the father and she the mother in spiritual Israel.

Thus we cannot fail to see an absolute sameness and equality between them and all the types and symbols that have their fulfill-

ment in them. Thus we hold the truth, that *The Christ* to which all prophecy pointed, and in whom all the types and symbols centered, have here their fulfillment. The one the son of a carpenter, the other the daughter of a blacksmith.

And now let us ask: Are these too humble, lowly and mean to be honored with the leadership of God's people? or shall we, Gnostic-like, look high up among the stars for a greater? It were folly to do so. We trust it is now seen, that all the types and symbols under the shadowy dispensations of the law and the prophets are completely fulfilled in the "two anointed Ones" who stand as the first foundation pillars in the new creation—Jesus Christ and Ann Lee, whose ultimates are the same.

The first appearing ultimated in a living body or Church, which had all things in common. The second appearing ultimated in the same, hence we see in *every particular*, from the first shadowing forth—from the first promise of God that a Redeemer should appear, through all prophecy up to the substance, the first and second the male and female are perfectly equal in type and symbol, in prophecy and person, in call, in character, in operation, in substance, in effect, in culmination and in ultimate; equality! *equality*!! EQUALITY!!! is ineffaceably stamped upon them, never more to be blotted out.

The same spirit now calls that called then; the same doctrine is taught now that was taught then; the same exhortation is made; the invitation is given now to all kindred, nations, and tongues that was given then; "Look unto me and be saved, all ye ends of the earth."

The last silver trumpet is now sounding to the inhabitants of the earth, and may its shrill and piercing note reach every mountain-top, penetrate every forest, echo in every land and extend over every wide sea, till the whole earth shall know that "now is come salvation and strength and the kingdom of our God and the power of His Christ."

South Union, Ky.

If you don't want to be robbed of your good name, do not have it painted on your umbrella.

We make a reprint of "The Essential" which appeared in the July No., to correct an error of the printers. We regret the necessity for this apology.

PRINTERS.

THE ESSENTIAL.

WM. H. BUSSELL.

The grades and forms of life appear to be innumerable. Doubtless, each has some special significance, though in many cases, not yet made evident to the human mind. To the Infinite all things are simple, but to the finite capacity many seem complicated and difficult of solution. Man needs to know what among the whole are necessary for his present welfare, and to feel the assurance that all things will become clear in the future as his power to investigate increases.

There seems no limit to this power in man. At the present time he contains within himself the treasures of all past ages. Those, it is true, have been handed down embedded in a mass of apparent rubbish, like gold in the midst of various other materials. But however tenacious of their treasure these may be, they are obliged to yield to the separating forces applied to them, and the valued metal appears at last free from all its incumbrances, Truth is essential. Though from age to age it has seemed to be mixed with error, yet its nature has not been changed thereby.

It never was the Divine intention to reveal all truth at once, only that which is essential for the time being; its highest forms are reserved for the latest times; or it would have been so revealed, and there would have been no need of investigating and inquiring here and there where truth is to be found; in fact, there would have been in man no faculty for investigation and discovery.

Is the All-Wise anxious in respect to the estimation in which he shall be held by his creatures? If so, he would have endowed them at once with the proper powers of appreciating himself. But from the beginning the objects of Divine worship have been, the sun, moon and stars; beasts of various kinds; men remarkable for their physical endowments; creatures of the imagination—gods and goddesses—possessing all the human passions and vices; an eternal being styled God, yet limited in his attributes and

mode of existence; and yet another who, according to some theological authorities, ventured to set himself up as the rival of the last named, though but a mere creature; and last, though not least, an eternal power concentrating in itself all the evil elements or principles supposed to exist in the universe.

It is not in the human mind to cease thinking. It must continue to think though error is often the result. System after system of philosophy may be devised by thinking minds and then be discarded, yet they each contain valuable truths that can never perish. Scientific minds are noted for the theories they devise in order to explain natural phenomena. Yet from age to age they are making discoveries in the field of truth that more than compensate for erroneous theories. The mediums of communication between the inhabitants of earth and other spheres of existence, styled seers or prophets, by no means give us all truth respecting what they claim either to see or to hear. But, to say the least, they are in this respect the peers of the philosopher and the scientist. When these have established unerring methods of arriving at all truth, then the seer and the prophet may well be dispensed with, for their "occupation will be gone." Till that takes place, the candid mind will not discard any mode of arriving at truth, even though "seducing spirits" may still find room to practice their arts and impose upon the understanding.

The lover of truth and goodness may ask if error and its consequences are to be perpetuated forever. Doubtless, until all have "ceased to do evil and learned to do well." When they shall govern their appetites and passions instead of being governed by them; when they "shall learn war no more;" when they shall recognize the fact that "the earth is the Lord's and the fullness thereof," and is not to be appropriated by a single individual to the exclusion of any other, his equal before God; when they shall understand, and act in accordance with this understanding, that human beings are temples of the Holy Spirit, to possess a purity far surpassing that of the inner sanctuary of the ancient temple, then will the consequences of error and vice cease. Peace instead of war, abundance instead of destitution, health instead

of disease, and virtue instead of vice will be man's inheritance upon the earth. These will come gradually, because man is but a gradual learner. The most essential thing is that each individual should know himself thoroughly and what is best adapted to his particular case. There are general laws applicable to all persons, and there are particular rules far more numerous than the general. These are all stringent because they are intended to make strictly upright men and women—

"Who know their rights and knowing dare maintain." in spite of the clamor of appetites and passions pleading for self indulgence. Who shall know also how to respect the rights of each other in all the relations of social life and yet make social life infinitely preferable to the solitary's cell.

When all shall have learned to govern themselves in accordance with Divine Love, then those cumbersome machines called *civil government* will no longer be needed. Religious parties and theological rules will be superseded by a state of things in which the individual shall belong completely to the whole and the whole devoted supremely to the individual.

Groveland, N. Y.

OBITUARY.

Maria Dewitt, at Mt. Lebanon, N. Y. June 14, aged 74 years.

Adam Georgeson, at Canaan, N. Y. June 4, aged 70 years.

Oloff Olson, at Pleasant Hill, Ky. Apr. 30, aged 80 years.

Ann Downing, at Pleasant Hill, Ky. May 1, aged 43 years.

John Barnett, at Pleasant Hill, Ky. May 2, aged 75 years.

Ann Goodwin, at Mt. Lebanon N. Y. June 20, aged 78 years.

At South Union, Ky. June 27, Dorcas Hooper, aged 74 years.

ADVERTISEMENTS.

Editorial Notes.

We are using a number of THE BICKFORD KNITTING MACHINES; and they are very satisfactory indeed, Being among "the wonders in this age" of machinery. Their utility and expedition in business should be experienced by all, at so small cost.

Material for FENCES of wood variety is getting scarce. We must soon accept the alternative of no fences, or rely on the metal ones offered us by WASHBURN, MOEN Co.

We are at a loss to speak as yet, of the best WATER WHEEL; but we are at no loss to say that the firms of Leffel & Co. and N. F. Burnham, who enter into friendly competition in our columns, are both most honorable

Oftentimes, we are led to regret, that there are unscrupulous persons, who, realizing the solid benefits of judicious advertising, will use it most freely on some useless or worse than useless articles, and soon retire with fortunes of ill-earned gains. But we can still point to thousands who by a wholesome judicious judgment, have used advertising to their exceeding profit! and to the most creditable advancement of useful materials. Such, we believe our patrons to be.

We have taken considerable and particular pains to acquaint ourself with Dr. Frazier's remedies, and find from those using them, only a good report. His BITTERS are purely medicinal, and not an intoxicant beverage.

Elder James S. Prescott gives his endorsement of Dr. Frazier's Cough Remedy—and he is good authority.

We find Stinson and Co. very honorable in their dealing. Try them.

We hope "everybody and his neighbor" will send us six cents for a copy of "Plain Talks;" or ten cents, for two copies post paid. It is a pretty book. Please procure it and present it to your friend.

We are able to speak of the various agricultural implements of Wheeler & Melick Co., and of West's greenhouse manufacture. We have tested their Thrashers and Powers for years, and found them unexcelled.

We would call especial attention to the new advertisement of N. F. Burnham. As enterprise is ever praiseworthy when applied as they apply it, let every one lend this firm a token of praise.

If any can do better for the furnish of Dry Goods, etc. than can be done at Wm. M. Whitney & Co., we would be pleased to hear from such party.

Take choice and choose soon from among the most beautiful musical instruments advertised in our columns. Quite a number of families are the happier to-day for taking our advice, and buying their Organs and Pianos of—well "read and you will know."

D. H. Fonda, the most enterprising of Druggists, etc. can be relied upon by parties, near by or distant, who are in want of anything in his line, wholesale and retail. Try him, prove him.

Any parties who would learn how we make such good, "gilt-edged" butter, must read an article entitled "Gilt-Edged Butter Maker."

MATHEWS' CARRIAGE MART CONCORD, N. H.

Manufacturer of and Dealer in fine Carriages and Sleighs, second hand Carriages and Sleighs constantly on hand. Best Bargains in the City.

\$5 to \$20 per day at home. Samples worth \$5 free

Address STINSON & Co., Portland, Me

Pianos, Organs,
SEND FOR
CLUETT & SON'S
Illustrated Catalogue
AND
REDUCED PRICE LIST,
263 RIVER ST. TROY, N. Y.

Burnham's
STANDARD TURBINE
WATER WHEEL
WARRANTED BEST AND CHEAPEST
Prices reduced April 20, '78.
Also
PORTABLE BURR MILLS
CIRCULAR SAW MILLS
and MACHINERY in general
PAMPHLETS FREE, BY
N. F. BURNHAM, YORK P.